# Equal Rights

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## THE INVINCIBLE

**A group by the Viennese sculptor, Teresa Feodorowna Ries, which has recently been purchased by the city of Vienna and which will be set up in the beautiful gardens of the Kongressplatz. This is the first monument by the hand of a woman to be erected in Vienna.**

# Equal Rights

OFFICIAL ORGAN
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Capitol Hill
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Phone, Vernon 3279

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Ruby A. Black . . . Managing Editor
Dora G. Ogle . . . Business Manager

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**OBJECT OF THE WOMAN'S PARTY**
**The object of this organization shall be to secure for women complete equality with men under the law and in all human relationships.**

**THE LUCRETIA MOTT AMENDMENT**
**"Men and women shall have Equal Rights throughout the United States and every place subject to its jurisdiction."**

**"Congress shall have power to enforce this article by appropriate legislation."**
[Senate Joint Resolution Number 64.]
Introduced in the Senate, January 4, 1928, by Senator Charles E. Curtis, Kansas.
Introduced in the House, May 18, 1928, by Representative Frederick W. Magrady, Pennsylvania.


## A Solemn Duty

AFTER what was described by the press as "the hottest debate of the session," the Connecticut House of Representatives on April 2 rejected by a vote of 200 to 39 a bill prescribing jury service for women. This action was taken on the heels of an unfavorable report on the measure brought in by the Judiciary Committee.

Commenting on the report, Representative Marjory Cheney of Manchester, Connecticut, Republican, said that it "would be looked upon by future generations as the animals in the Smithsonian Institution are looked upon today."

We agree with Representative Cheney and suggest that it might be well for the women of Connecticut to preserve for future generations likenesses of the sponsors of the report and of the 200 members who voted for its acceptance.

There is always something unsatisfactory about the animals in the Smithsonian. Bones are all right, but it would be so much nicer if actual pictures of the antediluvian monsters were available to show how they really looked on the outside.

The whole world would go wild if a genuine likeness of one of the Miocene mammals, say the oxydactylus or the neohipparion or the long-jawed mastodon, were to come to light. Such a discovery would back all the other news off the front pages for a week or more.

Is it fair to posterity, we ask, therefore, to entrust the likenesses of these interesting specimens of the *genus homo* to the impermanent files of the average photographer? Let the women of Connecticut instead collect the pictures themselves and place them where they can be matched up with the bones of these modern fossils in days to come.

Thus will posterity at least reap some advantage from the 1929 session of the Connecticut Legislature.

## New York State Replies

IN A QUAINT pamphlet, entitled "Twenty Questions About the Federal Amendment of the Woman's Party," that was issued by the Consumers' League in January, 1922, the following question is asked: What becomes of the dower rights that women now have in many States?

This question, like the rest of the twenty proposed, was in reality not a query, but a threat. By innuendo it said: Pass the Federal Equal Rights Amendment and this will be one of the appalling consequences; women will lose the special dower rights they now enjoy!

Now this question, which is number 5 in the pamphlet, has been answered by New York State without the intervention of the Equal Rights Amendment.

"One of the most constructive pieces of legislation passed by the Legislature just closed and now in the hands of the Governor," says the New York *Sun*, "is the decedents estate bill, introduced by Senator George R. Fearon of Syracuse, and drafted by a commission headed by Surrogate James A. Foley of New York.

"The bill cuts the outworn and obsolete provisions out of the decedents estates law and when signed by the Governor will make it one of the most progressive statutes of its kind in the country. *The bill abolishes all distinction between men and women*, and between real and personal property so far as the descent and distribution of property is concerned.

"It prohibits a man or woman from disinheriting the surviving spouse, ends the present dower right under which a woman gets only a third interest of her husband's real property in case he makes a will, and cuts out all courtesy rights by which a man would get a life interest in his wife's real estate if a child that does not survive is born alive.

"When a will is made the surviving spouse is protected against disinheritance. The bill provides that a person has no right to will away more than half of his estate in case of dependents, and the surviving spouse is entitled to one-half of the net estate.

"A person cannot will more than half his estate to charity, and the bill contains detailed provisions *giving a surviving spouse greater protection than he or she ever had before*, particularly in case the deceased attempted to cut him or her off from any share in the estate."

Thus we see the effect of Equal Rights in a concrete instance. The surviving spouse, male or female, secures greater protection on a basis of Equal Rights than he or she ever enjoyed before.

# Mrs. Archdale Is Welcomed Home

MRS. ARCHDALE, in a witty speech at a tea given in her honor by the Six Point Group and the London Branch of the National Woman's Party at Lady Rhondda's recently, paid tribute to American Feminists when she said that she had never really known what whirlwind work for a cause was until she found herself in the hands of the officers of the Woman's Party. She described the character of the work laid out for her and told with much amusement of the innumerable engagements she had been called on to fulfill. She thrilled her audience by recounting how her daughter, through the influence of these zealous workers in Washington, had become an animated and ardent Feminist, and with what a religious fervor she had for all times dedicated herself to the cause of women. Mrs. Archdale spoke with great appreciation of the hospitality and the co-operation shown her and gave glowing accounts of her enjoyment of her trip to the United States and Canada.

Lady Rhondda in introducing Mrs. Archdale to members of the Six Point Group and the Woman's Party said she thought it was strangly fitting that the two organizations should join in welcoming her back to London, since she had been sent by them to America and both groups had obviously profited by such a visit. She said that the Six Point Group had never before enjoyed so much publicity as it had as a result of Mrs. Archdale's trip. As chairman she expressed gratitude for the group, to Mrs. Archdale for having gone and to the Woman's Party for having received her.

Betty Gram Swing, chairman of the London Branch of the Woman's Party, thanked the speaker, the Six Point Group and Lady Rhondda, who acted as hostess for the tea. She expressed the gratitude of the American Feminists for the magnificent co-operation the English Feminists had manifested, and said that on her recent trip to America she had used, to refute the argument that England did not like America, the facts of the Feminists which disproved such a theory. She said she had encountered no nationalistic feelings in Feminists' circles, in fact quite the contrary. An American woman had been asked to be a member of the executive committee of the Six Point Group. On every hand a true spirit of international co-operation existed and every effort was being made to tear down barriers of nationality in the work to advance the cause of Feminism before the world.

Lady Rhondda responded by saying that she thought the benefits derived from the close co-operation of the Six Point Group and the National Woman's Party had been mutual, and again thanked the Woman's Party for its assistance.

# The Woman Sculptor Teresa Feodorowna Ries

By Gisela Urban (Vienna)
Member of the International Advisory Council of the National Woman's Party

"WOMAN is not capable of remarkable plastic creation. Her subjectiveness hinders her breathing life into lifeless matter." Thus you may still hear people arguing, in spite of the striking progress women have made as artists since the tradition of their subjection and the belief in their inferiority were upset by the changes of our times—times that offer women, with the possibility of personal development, also freedom of learning and profession. Is the theory correct? Much as seems to prove it—there flare up signs which show that women may place themselves besides remarkable men also as sculptors, if an artistic talent put into the right channel and inspired by a strong personal nature, is seized by the demon of hot strivings after great aims.

The activity of the woman sculptor, Teresa Feodorowna Ries, is such a signal that forebodes the success of women in art. This sculptor has long since proved the gigantic size of her talent by stepping over the boundaries within which the plastic work of women generally moves, thus disarming hostile criticism. Teresa Feodorowna Ries, who was born in Moscow, dared, at the age of sixteen, without any professional training, only in obedience to her artistic vocation, to create a marble statue, "Somnambule." Then she attended the academy of her native town. But a few years later, driven by the thirst for higher artistic training, she appeared in Vienna, where—the academy not yet being open to women—she became a pupil of Edmund Hellmer's, who knew how to discipline her Sarmatic impetuosity and to show the right way and aim to her fervent searching. She quickly ripened into an artist and introduced herself to the Viennese public by two plastic works, "The Witch" and "Lucifer," exhibited in the Künstlerhaus. These two works excited interest by the violence and depth of their conception, by the clarity and candid realism,

TERESA FEODOROWNA RIES.

which so attractively emphasizes the individuality of the artist. Later on she went to Paris, where, influenced by Rodin, she turned to the more picturesque tendency in sculpture. But much as the Russian lady enjoyed the atmosphere of Paris the artist felt homesick for Vienna, whose artistic culture she loves, and in whose society she plays a prominent role, her studio receptions possessing a great attraction. There she has been working for more than three decades. Untouched by all currents of fashion, by all erratic catchwords of the day, she is creating works which, filled with artistic strength, hallowed by solemn greatness, are among the best produced by our times.

That Teresa Feodorowna Ries' artistic work has acquired appreciation is proved by numerous honors bestowed on her. At an early age she became an "officier de l'academie" in Paris; in Vienna she received a medal; the oldest academy in Europe, Ravenna, made her an honorary member. The museum of this academy also contains two of her works. Now her group, "The Invincible," a glorification of the invincibleness of work, which was bought by the city of Vienna, will be set up publicly in the beautiful gardens of the Kongressplatz. Four powerful male figures, whose strained muscles reflect bodily exertion, pull and tug together at a rope. They are depressed, they are harrassed, they gasp under the yoke imposed on them. But they are united by their work—invincible.

Among the numerous works that prove the mastership of Teresa Feodorowna Ries

we will especially name "St. Barbara," the patron saint of artillery, a work of architectonic force, which stands before the porch of the cathedral in Pola, the former Austrian war port. Further, a "Penelope," who, as a symbol of textile industry, adorns the great hall of the Vienna Exchange. A crouching "Eve," in delicately veined marble, breathes life. Excellent are the numerous portrait-plastics, among them a bust of Mark Twain, who, like other great contemporaries, felt attracted towards the woman who can be called the most notable female sculptor of today. Deeply moving is the "Tomb for a Youth," "The Soul Returning to God." Departing from all conventions, it does not represent departure from the earth, as the mournful end, but as a glorious beginning again: the reunion with God. Enthusiastic about the artistic symbolizing of the mystical-religious thought, a prominent Vienna critic wrote:

"You feel that man, gliding into the arms of God, returns, as it were, to his eternal home! Filled and pervaded with comfort, soothing, blissful glorification! That is why the religious meaning of this work of art is so powerful and truly religious, just because it stands above all written religious decrees, and rises simply out of the deepest depth of human life, out of the original soil of our powers of feeling and longing."

Also as a painter the mistress of the chisel has distinguished herself. A few years ago a survey of her work as a painter was given in an exhibition of the "Vereinigung bildender Künstlerinnen Oesterreichs." Among many pictures, interesting because one always felt induced to trace her merits as a sculptor also in her paintings, dominated her self-portrait, painted with dash and splendor. One had to look on it again and again; so magnetic is the personality of the artist, even if confined to the canvas. This personality is going to disclose itself to the world still in another way than by the chisel and brush by a book of confessions, "The Language of Stone," which is going to be published in a short time and which is sure to be welcomed with joy by the numerous admirers of her art.

# Legislation in New York State

By Ann Harbottle Whittic,
Chairman of the New York State Branch
of the National Woman's Party

THE history of Woman's Party legislation in New York State probably parallels the growth of sentiment for this type of legislation found in other States, both as to content and as to rate of acceptance.

New York is one of the States which, immediately upon the launching of the new Equal Rights movement, undertook clearly to identify the character and scope of its principle of equality under the law by presenting to its legislature a blanket Equal Rights bill. This measure not only opened with a blanket clause but contained an extended list of specific points of law to which the principle would apply. Thus the intent of the new undertaking was made plain in New York from the first.

In 1923, to comply with the terms of the Democratic Party platform on which Alfred E. Smith was elected Governor, there was introduced in the legislature a program of 24 specific bills covering practically all important points of inequality in existing laws. These were sponsored by Senator Cotillo, since elevated to the Supreme Court bench. The subject matter of the series was as follows: Four bills *re* jury service for women, four bills affecting the poor law, four bills regarding the law of estates, four bills on equal guardianship of minor children, two bills concerning domicile, two teachers' equal opportunity bills and individual bills relating to illegitimacy, prostitution, support and contract rights of married women.

Of this category nine measures became law during the sessions of 1923, 1924, 1925. These measures were as follows:

Mothers were given Equal Rights with fathers to custody of a child when the parents were living apart without divorce. (1923.)

Girls were given the same protection as boys with respect to capacity to make wills of personal estate. (1923.)

Mothers were given Equal Right with fathers to inherit real estate from their deceased child. (1923.)

Women were given the right to inherit equally with men relatives in equal degree of kin in cases not otherwise provided for by statute. (1923.)

Mothers were given Equal Rights with fathers in the guardianship of the real estate of minor children. (1924.)

Women teachers in the public schools were given equal pay with men teachers for equal work. (1924.)

Wives and mothers who abscond leaving their husbands and children liable to become a charge upon the town were made subject to the attachment of their property by the poor officer for the support of same, as husbands and fathers are liable. (1924.)

Women were given the same rights as men to be appointed administrators of estates. (1925.)

The problem of inequality in connection with illegitimacy and prostitution was early incorporated in bills, but subsequently was placed in the hands of social hygiene and child welfare organizations with similar objects, and has progressed only moderately.

In 1926, six bills were introduced and in 1927 the number was four.

The difficulty attendant upon securing Equal Rights legislation in New York State will be indicated by recounting the course of the Woman's Party bills in 1927. In this year the Assembly Judiciary Committee, a group of lawyers, self-appointed Atropoi of unnecessary legislation, commissioned with determining the fate of one-third of all bills presented in this house, on the third and fourth Tuesdays of the session were reported to have slaughtered 40 and 80 bills, respectively. The four Woman's Party bills took the knife. Neither sponsors nor proponents were given opportunity to go before the committee with argument.

However, to sum up the history of equality legislation in New York State, perhaps it may justly be said that, as an output of seven years, the enactment of ten measures may be regarded as a not ignoble achievement.

This winter, in view of the general failure of observation of the teachers' equal pay law and a desire for a revision of the torts bill, it was decided that the teachers' general equal opportunity bill and the torts bill in its previous form should be omitted.

Measures presented to the New York Legislature during the recently completed session, then, included a limited equal domicile bill granting right of separate domicile to married women for purposes of voting and office-holding, and equal guardianship bill specifying services and earnings, but, by reason of a general clause, completing the equal guardianship law in this State, the perennial women juror bills and an industrial equality measure framed to exempt women restaurant workers from the law prohibiting night work for women.

A public hearing on the Woman's Party bills was held by the joint Judiciary Committees of Senate and Assembly and General Laws Committee of Senate on February 20 as reported in EQUAL RIGHTS on March 16.

At the opening of the session assurance was given by the leaders of both houses that the restaurant bill should pass and that a second measure would doubtless be put through, this measure to be either the guardianship or domicile bill, preferably the former. But the judgment and good will of leaders may be over ridden by the autocracy of lesser powers, it would seem.

The chairman of Judiciary Committee,

Hon. Edmund B. Jenks of Broome, took up with zest the furtherance of the domicile bill, which he introduced, and as actively, it is believed, obstructed the guardianship bill, introduced by Hon. Rhoda Fox Graves of St. Lawrence, which he personally opposed. Apparently by exercise in his committee of that czardom which he has stated has been attributed to him, there was secured in this committee a practically solid affirmative vote in support of his domicile bill and a practically identical negative vote in opposition to the guardianship bill. This action upon the the guardianship bill occurred despite the recorded agreement of as great a majority of the committee to vote in favor of the guardianship bill as was promised in favor of the domicile bill. Nor were the members given opportunity to peruse 22 letters in approbation of the guardianship bill received by the Woman's Party in response to a letter sent out by the chairman to 90 judges of Supreme, County and Children's courts. The Woman's Party workers find it difficult to comprehend the extremity of Mr. Jenks' opposition to the guardianship bill, his kindly helpfulness and cordiality as a gentleman and a friend having constituted a notable reliance in other matters.

The Senate guardianship bill, introduced by Senator Seabury C. Mastick of Westchester, subsequently passed in that house without an opposing vote. The Mastick bill automatically went to Rules Committee of the Assembly in the last fortnight, but evidently the speaker deemed it unfeasible to attempt to bring out the bill in the face of the adverse vote in the Judiciary Committee, although several judiciary members agreed to reverse their negative votes if the bill were recommended to the house by the powerful Rules Committee. Thus was put to sleep the equal guardianship proposal for 1929.

The Assembly domicile bill, recording so handsome a vote in the Judiciary Committee, was similarly supported on the floor, where a vote of 98 to 12 was accorded. On the Senate side this bill, introduced by Senator Perley A. Pitcher of Jefferson, awaited a large majority vote both in Judiciary Committee and in the house. As the bill was pending in committee meeting, however, the Senate majority leader, Senator John Knight, is said to have surprised the members present by slipping in to state that this bill was "not to be passed this year." Herculean efforts on the part of the Woman's Party followed. Letters and telegrams from the members descended upon him. These representations, together with messages and interviews by State leaders of his party and argument by the sponsors, the chairman of Judiciary and the Woman's Party chairman prevailed. He was convinced. He had the courage of his convictions. He changed his mind. The committee then acted favorably. The Senate vote was unanimous. Married women may register and vote without reference to the domicile of their husbands and the Woman Suffrage Amendment is at last in complete operation in New York State.

The jury service bills, introduced as heretofore by Senator Mastick and Assemblyman Milan C. Goodrich, were promptly killed in committee in both houses. The Legislature seems still confident that women do not want to serve in this capacity and that women's obligation as citizens to so serve does not constitute a compelling mandate.

The restaurant bill, permitting woman restaurant workers to accept employment between ten o'clock at night and six o'clock in the morning, was given a joint hearing by the Labor and Industries Committees on March 5. A report of this event appeared in the issue of March 16, EQUAL RIGHTS. Certain secondary labor measures affecting night work by women and other factors arose to becloud the prospect of the restaurant bill and it was held in committee in each house. Efforts were made to have it brought out for a roll call, favorable or unfavorable, upon the floor, in order that friends and foes might become known, but such action "for political reasons" could not be induced.

Among those workers to whom special credit is due for such success as marked the present year's legislative effort are: Grace Kay Long, vice-chairman, New York State Branch; Anne Birrell Clark, chairman, 28th Congressional District and legislative representative at the Capitol; Christine Birrell, publicity representative; Mrs. Alexander MacEwan and Emma Morey of Albany, all of whom labored faithfully and effectively during the entire session in the interests of the Woman's Party bills.

# Votes Came Swiftly to Ceylonese Women

By St. Nihal Singh

(*Reprinted from the New York Sun.*)

A LADY from America, Mrs. Elizabeth Kent, while girdling the globe, a passenger on the steamship Macedonia, recently passed through Colombo, which at the time was serving as my headquarters. While here Mrs. Kent picked up a local newspaper and learned from it that some Ceylonese women had formed themselves into a franchise union. Herself interested in woman's fight for political freedom—she is president of the California Branch of the National Woman's Party—and being of a generous disposition, she sent a £5 ($25) note in aid of the cause, along with an encouraging letter.

The movement that this American lady sought to help is a sign of the times in the Orient. It is making itself manifest in all Asian lands. Women professing every religion under the sun—Hinduism, Buddhism, Islam, Zoroastrianism and Christianity in their many forms and denominations—are becoming interested in citizenship, are pressing for political rights, succeeding in getting them and preparing themselves to exercise them.

In the Island of Ceylon, which, I may remind the reader, is situated in proximity to India, but is not ruled from Delhi or Simla, but from the Colonial Office in London, this movement is of recent, rapid growth. Five years ago there was little above the surface to show that the spawn was alive and working in a soil suited to its culture.

A casual observer visiting this land even two years ago would have said that women in this British colony did not care two straws about politics, that they did not feel within themselves the urge to obtain citizenship rights, but were content to let the men do the governing. There had been no protest from any member of their sex when, a few years earlier, the British, in their wisdom, had prescribed certain regulations which left women out in the cold so far as franchise was concerned. The right to vote for the election of legislators had been limited to members of the male sex—and even in their case had been hedged about with conditions that, coupled with indifference upon the part of the men themselves, confined the electorate within an extremely narrow circle. At the last election only four voted out of every hundred persons in the island.

Not one woman in the colony protested at the complete exclusion of her sex from the electorate. Such exclusion had, in fact, existed ever since the British inaugurated elections; and for all that one saw, Ceylonese women were quite content with the existing order that made them liable to taxation and all the processes of law on a par with men, but denied them a voice in the selection of the persons who levied those taxes and made those laws.

This apathy on the part of the Ceylonese women was difficult to explain. There were many ladies in Colombo and other towns in the island who had passed through institutions conducted by Christion missionaries or Buddhist workers. Some of them had had the benefit of traveling abroad and seeing how women lived and worked in other lands—how

they had fought for citizenship rights and obtained and exercised them. Even the women who could not read and write were, broadly speaking, intelligent. They particularly had a good money-sense—in not a few cases a better money-sense than their husbands and brothers.

With the establishment of European supremacy, first in the maritime region and later all over the island, some of the women lost those rights. Under the Roman-Dutch law, they became incapable of managing their property without the consent of their husbands.

The passing of the Married Woman's Property Act in 1921 set that matter right. I happened to be present in the Legislative Council when that measure was on the anvil. Hon. E. W. Perera and several other members of the Legislature delivered eloquent pleas in favor of according women treatment in consonance with their traditions, extending over 2,500 years. "After all," said that eminent Singalese legislator, "surely a woman can do what she likes with her own property." Turning to the reactionaries, who thought otherwise, he flung the gibe: "What right has anybody to talk of sex disability in the twentieth century?"

The women of Ceylon, moreover, had shown during the last decade or two signs of the awakening of a national consciousness that demonstrated that they could think and act for themselves. For centuries the island had been under the domination of Europeans — first the Portuguese, then the Dutch and, since the beginning of the nineteenth century, the British—and, as a consequence, native modes of life had been discarded for foreign ways. The women, especially the upper classes, had abandoned their ancestral garb just as the men had. During recent years, however, while the men kept to their Western habiliments, many women occupying prominent positions in society cast off their hats and frocks and adopted the Oriental dress known as the *sari;* and women of the middle and poorer classes followed their lead.

The change in the fashion did not follow the cleavage of creed. Ceylonese women professing Christianity took pride in replacing the skirt with the *sari* quite as much as their Buddhist sisters.

The only difference that caste made, so far as I could see, was this: Some women belonging to a certain group known as *karavé* wore the *sari* in a way that was slightly different to that affect by women of other castes. They drew an end of it over their heads, while the non-*karavé* women went about bare-headed, with their hair parted in the middle and twisted at the nape of the neck into a knot—usually a large knot, for their hair, bathed in coconut oil, grows most luxuriantly. I am told that some of the Ceylonese women even pad the knot with artificial hair.

In this circumstance it is only natural that the Ceylonese women should finally wake up to the realization that in relation to the state they had the same obligations as men without sharing political power and privileges with them. That awakening found its first expression, so far as I can recall, in a resolution moved by Mrs. Aseline Thomas and seconded by Mrs. George E. de Silva—the latter Dutch by descent but married to a Singalese politician—from the platform of the Ceylon National Congress, asking that "a limited franchise be immediately extended to the women of" the country.

Mrs. de Silva told me of the trepidation she felt when she got up to make her speech. The men were, however, "splendid," she added. No serious opposition was offered.

THE effort made by Mrs. Thomas and Mrs. de Silva did not seemingly fructify. It certainly did not result in the formation of any organization or active propaganda of any kind.

The few women in the island who felt keenly the exclusion of their sex from the electorate were encouraged, I have mentioned two of them—Mrs. Aseline Thomas and Mrs. George E. de Silva. Another who needs to be referred to prominently is a medical woman, Mrs. Nalamma Satia Vaghiswara Iyer, who, after wining her degrees from the Edinburgh University, had been practicing her profession in Colombo and had gained a rare insight into the social problems of the country, Mrs. de Silva and Dr. Nalamma, assisted by other enthusiasts, brought an organization into being within a few days and secured for it the adhesion of several weathy and influential ladies.

The aforementioned commission gladly received a deputation from this body and listened with courteous attention to the pleas it advanced. Unfortunately the rich element in the Union succeeded in imposing conditions which, if accepted, woud have given the vote only to a small percentage of women in the island. The commission, however, set the matter right by brushing aside all limitations that had been proposed. It recommended the grant of franchise to all women above 30 years of age. They indicated that they would have given them the vote at 21, the age at which men were to be enfranchised, but for the fear that the electorate would become unwieldy too quickly.

When the report containing this among other proposals reached Ceylon a miracle happened. All the wealthy women who had pressed for the imposition of restrictions suddenly became democratic. Even a greater miracle happened in the Ceylon Legislative Council. A member (the Hon. Mr. A. F. Molamure), who, when asked about woman suffrage, had told the president of the commission "I pray you, sir, leave our women alone," became a convert. He actually made a motion recommending that the age at which women should be eligible for franchise should be the same as for men—namely, 21 years, and not 30, as suggested by the commission.

One of the legislators (the Hon. Mr. W. Duraiswami), however, remained obdurate. When he got up in his seat to urge caution in the matter he found, seated at his right, a number of wealthy and handsomely dressed women, both Ceylonese and British. He confessed that their presence was embarrassing; but gathering courage he went on expounding his philosophy of man's God-ordained right to rule the political roost. When the time came for the division he found himself completely isolated. The proposition to enfranchise women on the same terms as men went through with a single dissentient.

That decision of the Legislature accurately reflects, in my opinion, the mind of the nation. Not many men in Ceylon who wish to be considered enlightened are anxious to keep the women of the country politically handicapped. No Ceylonese who is politically minded is willing to make a public confession of his desire to prevent woman from coming into her own.

# Feminist Notes

### Seven Women in Maine Legislature

SIX years ago Dora Bradbury Pinkham became the first woman member of the Maine State Legislature. She is now serving her second term in the State Senate, to which she was elected after her service in the House of Representatives, and there are now seven women in the Legislature. One of them is Gail Laughlin, vice-chairman of the National Woman's Party, who was the first woman appointed a member of the State House of Representatives Judiciary Committee. Mrs. Pinkham is chairman of the Senate Committee on Education and Public Health, and is a member of three other committees.

### First Woman Judge in Wurttemberg

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It is the protective laws that are the great hindrance to the advancement of women at the present time. These laws apply chiefly to industry, but are spreading to the professions. They are meant to protect men from the competition of women, and they do it. If any group of people are set apart from the rest of society, surrounded by laws which prevent them from working more than eight hours a day, and which do not allow overtime or night work, and then are forced to compete in the labor market with persons who have freedom of contract, that part of society will be at the bottom of the labor market. That is where women are and that is why.

The injustice of these laws cannot be over-estimated. They are only to be found where women are competing with men. Who ever advocated a law forbidding nurses from night work; or housewives from more than eight hours a day? Under the guise of protecting women's health and morals these laws protect the men's jobs. If women can swim the Channel, fly the Atlantic, and work as navvies, they can protect themselves. As Report No. 44 of the Industrial Fatigue Research Board of Great Britain says (1927): "So far as weight lifting is concerned the women are wisely self-protective and do not attempt more than they can manage." The following extract from this report is also illuminating for those who think that women should be protected. "In the chemical works 40 girls were employed, all doing navvy work, their hours were from 6 A. M. to 6 P. M., with two hours off for meals. All the women and the girls worked with ease and barefooted. The movements seemed to be of a type which ensured muscular development and poise, as without exception their carriage and physique were literally remarkable." No one can blame men for wanting to protect their jobs, but a much more honest way would be to fill the jobs better than the women, not to subject the women to unfair restrictions.

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they had fought for citizenship rights and obtained and exercised them. Even the women who could not read and write were, broadly speaking, intelligent. They particularly had a good money-sense—in not a few cases a better money-sense than their husbands and brothers.

With the establishment of European supremacy, first in the maritime region and later all over the island, some of the women lost those rights. Under the Roman-Dutch law, they became incapable of managing their property without the consent of their husbands.

The passing of the Married Woman's Property Act in 1921 set that matter right. I happened to be present in the Legislative Council when that measure was on the anvil. Hon. E. W. Perera and several other members of the Legislature delivered eloquent pleas in favor of according women treatment in consonance with their traditions, extending over 2,500 years. "After all," said that eminent Singalese legislator, "surely a woman can do what she likes with her own property." Turning to the reactionaries, who thought otherwise, he flung the gibe: "What right has anybody to talk of sex disability in the twentieth century?"

The women of Ceylon, moreover, had shown during the last decade or two signs of the awakening of a national consciousness that demonstrated that they could think and act for themselves. For centuries the island had been under the domination of Europeans — first the Portuguese, then the Dutch and, since the beginning of the nineteenth century, the British—and, as a consequence, native modes of life had been discarded for foreign ways. The women, especially the upper classes, had abandoned their ancestral garb just as the men had. During recent years, however, while the men kept to their Western habiliments, many women occupying prominent positions in society cast off their hats and frocks and adopted the Oriental dress known as the *sari;* and women of the middle and poorer classes followed their lead.

The change in the fashion did not follow the cleavage of creed. Ceylonese women professing Christianity took pride in replacing the skirt with the *sari* quite as much as their Buddhist sisters.

The only difference that caste made, so far as I could see, was this: Some women belonging to a certain group known as *karavé* wore the *sari* in a way that was slightly different to that affect by women of other castes. They drew an end of it over their heads, while the non-*karavé* women went about bare-headed, with their hair parted in the middle and twisted at the nape of the neck into a knot—usually a large knot, for their hair, bathed in coconut oil, grows most luxuriantly. I am told that some of the Ceylonese women even pad the knot with artificial hair.

In this circumstance it is only natural that the Ceylonese women should finally wake up to the realization that in relation to the state they had the same obligations as men without sharing political power and privileges with them. That awakening found its first expression, so far as I can recall, in a resolution moved by Mrs. Aseline Thomas and seconded by Mrs. George E. de Silva—the latter Dutch by descent but married to a Singalese politician—from the platform of the Ceylon National Congress, asking that "a limited franchise be immediately extended to the women of" the country.

Mrs. de Silva told me of the trepidation she felt when she got up to make her speech. The men were, however, "splendid," she added. No serious opposition was offered.

THE effort made by Mrs. Thomas and Mrs. de Silva did not seemingly fructify. It certainly did not result in the formation of any organization or active propaganda of any kind.

The few women in the island who felt keenly the exclusion of their sex from the electorate were encouraged, I have mentioned two of them—Mrs. Aseline Thomas and Mrs. George E. de Silva. Another who needs to be referred to prominently is a medical woman, Mrs. Nalamma Satia Vaghiswara Iyer, who, after wining her degrees from the Edinburgh University, had been practicing her profession in Colombo and had gained a rare insight into the social problems of the country, Mrs. de Silva and Dr. Nalamma, assisted by other enthusiasts, brought an organization into being within a few days and secured for it the adhesion of several weathy and influential ladies.

The aforementioned commission gladly received a deputation from this body and listened with courteous attention to the pleas it advanced. Unfortunately the rich element in the Union succeeded in imposing conditions which, if accepted, woud have given the vote only to a small percentage of women in the island. The commission, however, set the matter right by brushing aside all limitations that had been proposed. It recommended the grant of franchise to all women above 30 years of age. They indicated that they would have given them the vote at 21, the age at which men were to be enfranchised, but for the fear that the electorate would become unwieldy too quickly.

When the report containing this among other proposals reached Ceylon a miracle happened. All the wealthy women who had pressed for the imposition of restrictions suddenly became democratic. Even a greater miracle happened in the Ceylon Legislative Council. A member (the Hon. Mr. A. F. Molamure), who, when asked about woman suffrage, had told the president of the commission "I pray you, sir, leave our women alone," became a convert. He actually made a motion recommending that the age at which women should be eligible for franchise should be the same as for men—namely, 21 years, and not 30, as suggested by the commission.

One of the legislators (the Hon. Mr. W. Duraiswami), however, remained obdurate. When he got up in his seat to urge caution in the matter he found, seated at his right, a number of wealthy and handsomely dressed women, both Ceylonese and British. He confessed that their presence was embarrassing; but gathering courage he went on expounding his philosophy of man's God-ordained right to rule the political roost. When the time came for the division he found himself completely isolated. The proposition to enfranchise women on the same terms as men went through with a single dissentient.

That decision of the Legislature accurately reflects, in my opinion, the mind of the nation. Not many men in Ceylon who wish to be considered enlightened are anxious to keep the women of the country politically handicapped. No Ceylonese who is politically minded is willing to make a public confession of his desire to prevent woman from coming into her own.

# Feminist Notes

### Seven Women in Maine Legislature

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# News From the Field

### Young Women's Council Organized

A YOUNG WOMEN'S COUNCIL of the National Woman's Party was organized April 1 at a dinner held at Headquarters for young women of the District of Columbia. Following the dinner, Mabel Van Dyke gave an informal talk on what the Woman's Party meant to her, after which there was general discussion of the aims and activities of the Party. Those attending the dinner were: Jessie Adkins, Florence and Elizabeth Hooper, Mary Happer, Marjorie Arnold, Elizabeth Maynard, Frances Arnold, Angelina Carabelli, Ina Hawes, Helen Wheeler, and Virginia Fox of Mississippi, who is visiting Louise Wier at Headquarters. Mrs. Arthur J. Roehrer, Louise Wier, and Constance Carpenter were hostesses.

Mabel Van Dyke was elected chairman of the Council. Members of the Council acted as hostesses at the reception for Representative Ruth Bryan Owen of Florida on April 11.

### Additional Copies of the Suffragist

THE Washington Public Library has given to National Headquarters of the National Woman's Party complete files of *The Suffragist* for 1914, 1915, 1916, and 1917, and files 1913, 1918, and 1919, from which only a few copies are missing. As these files are in addition to files already owned by National Headquarters, some members may be interested in obtaining these files in which are recorded such interesting developments in the history of woman's suffrage.

### Investment Committee Meets

MAUD YOUNGER, chairman of the Investment Fund Committee of the National Woman's Party, went to New York on April 3 for a meeting of the committee to consider investment of the funds received from the sale of National Headquarters to the United States Government. The Woman's Party received $299,200 for the building and grounds, and has bought another building for Headquarters. The remaining fund is to be invested. Other members of the committee are Marion May, Mrs. John Winters Brannan, and Jane Norman Smith, all of New York.

### To Connecticut

MARY MOSS WELLBORN of Mississippi, who has been working at National Headquarters and with various State branches, left this week to assist Elsie Hill in organization work in Connecticut.

### Headquarters Visitors

LEILA ENDERS, chairman of the New Jersey State Branch of the National Woman's Party, and Mrs. Max Rotter, member of the Wisconsin State Committee of the Party, were recent visitors at National Headquarters.

Miss Enders made a short visit last week, and Mrs. Rotter arrived this week.


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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912.

Of EQUAL RIGHTS, published weekly at Baltimore, Md., for April 1, 1929.

State of Maryland ) ss.
City of Baltimore )

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Dora G. Ogle, who, having been duly sworn according to law, deposes and says that she is the Business Manager of EQUAL RIGHTS, and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in Section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business managers are:
Publisher, Equal Rights Publishing Co., 19 West Chase street, Baltimore, Md.
Editor, Edith Houghton Hooker, Upland, Roland Park, Md.
Managing Editor, Ruby A. Black, 25 First Street, Washington, D. C.
Business Manager, Dora G. Ogle, Catonsville, Md.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

President, Mrs. O. H. P. Belmont, N. Y. Chairman National Council, Jane Norman Smith, N. Y. Vice-Chairmen, Gail Laughlin, Me.; Florence Bayard Hilles, Del.; Anita Pollitzer, S. C. Secretary, Evelyn Wainwright, D. C. Executive Secretary, Mabel Vernon, Del. Treasurer, Emma Wold, Ore. Congressional Chairman, Maud Younger, Cal. Legislative Secretary, Emma Wold, Ore. Parliamentarian, Emma C. Fox, Michigan.

3. That the known bondholders, mortgagees and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.)

There are none.

4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association or corporation has any interest direct or indirect in the said stock, bonds or other securities than as so stated by her.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is: (This information is required from daily publications only.)

DORA G. OGLE,
Business Manager.

Sworn to and subscribed before me this 4th day of April, 1929.

JAMES J. NOLAN.

(My commission expires May 6, 1929.)



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